Baha'is and their pioneers praising Israel

https://www.hassanershad.com/wp-content/uploads/2023/04/VID-20220905-WA0051.mp4

:Ünlü Bahai misyoneri Kasım Beyat gidiyorsa şöyle anlatiyor

Bahai eserlerinde yehud kavminin azameti hakkında bir-çok işaretler vardir ve kesinlikle benim bilgili dostum sayın Şirzad Ibrahimiyan bu eserlerle taniktirlar

yani Hz Bahaullah ,bu osmanlı kalesinde esir olduğu zaman o hazret Yehud kavminin kendi vatanlarina döneceklerine ve kendi eski alametlerine kavuşacaklarina beşaret verdiler

Ve Bahaullah buyurdu ki Yehudiler, kendi ana vatanlarina döndükten sonra dünya onlara iftihar edecekler

?Reportajci: Yani bahaullah bunu gelecek için tahmin mı etmişler

Dr Beyat: Evet defalarca ve bir çok eserlerde buna beşaret vermişler ve özellikle ikinci dünya savaşında Nazi güçleri zavallı milyon milyon yahudileri, işgal edilen kentlerden toplayıp ve onları tren'le öldürmek ve yakmak için gönderiyorlar o zaman bir çok yazı ve eserlerde Bahailere eleştiri olarak söyle diyorlardı ki,siz Yahudilerin eski vatanlarina dönüp ve dünyada yüce ve iftiharli olacaklarını iddia ediyordunuz pek neden bu ..!? gerçekleşmedi

Elbette biz bu gün yahud kavminin yüceliğe kavuşmuş olduğuna şahidiz ve umudumuz budur ki bu yahud devleti adaletle süslenmiş olsun ve onun komşuları o devletten hukumet ve adalet hakkında bir çok ders öğrenmiş olsunlar

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:The famous Baha'i missionary Qasim Bayat admits

:In the Bahá'í works, Bahá'u'lláh addresses the Jews and says

You will be settled in your former homeland (Palestine), you will become glorious and respected, and the world will be proud of you, and you will teach justice to the .neighboring countries

:Bahai ünlü tebliğicisi;Kasim Beyat itiraflari

Bahai eserlerinde Bahaullah ;yahudi kavmini overek” sizin eski vatanınızda (Filistin) yerleşeceksiniz celil ve yuce olacaksiniz dünya size iftihar edecek ve siz komşu ülkelere Adalet dersi vereceksiniz

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ترجمه :

مبلغ مشهور بهایی قاسم بیات اعتراف می کند:

در آثار بهایی بهاءالله خطاب به یهودیان می گوید:

شما در وطن قبلی تان داخل (فلسطین) مستقر خواهید شد ، جلیل خواهید شد و دنیا به شما افتخار خواهد کرد و شما به کشورهای همسایه درس عدالت خواهید داد

منبع: https://www.hassanershad.com/4334

Bahailik sömürgecilerin destekçisi

-https://www.hassanershad.com/wp
/content/uploads
2023/04/32a2058c9157f311774a704cd1879a5948977073-144p.mp4

Bahailere karşı her zaman yapılan suçlamalardan biri de sömürge hükümetlerinin desteğidir ki tabii ki Bahailer bunu her zaman inkar etmektedir. Bu video bu suçlamayı .kısaca ve kısa bir tarihçe ile incelemektedir

da Süveyş Kanalı açıldı. Avrupa ve Amerika limanları ile Güneydoğu Asya'۱۸۹۶ limanları arasındaki mesafenin önemli ölçüde azalması ve ayrıca dünya deniz ticaretinin yaklaşık % 12'sini gerçekleştirmesi nedeniyle bu kanal Avrupalılar için çok önemli hale .geldi

O dönemde Filistin Osmanlı İmparatorluğu'nun kontrolündeydi. Ancak bu kanala yakınlığı nedeniyle İngiliz kolonizasyonu için önemli noktalardan biri olarak kabul edilmiş ve bu ülkenin her zaman gözdesi olmuş ve nihayet tartışmamızın konusu olan .de İngiltere, Filistin'e egemen olmuştur'1920

Süveyş Kanalı'nın kurulmasından yıllar önce, İran'da Babilik akışı çevresinde olaylar oluyordu. H. 1350'de Babilik kurucusunun idamından iki yıl sonra, Bahaullah, Iran kralı Nasırıddin Şah'a suikast suçlamasıyla tutuklandı ve hapse atıldı. Sonra Mirza Ağa Han Nuri ve Rusya büyükelçiliği sekreteri olan kız kardeşinin kocasının telaşıyla Bahaullah .idamdan kurtulup kardeşi Yahya Subhi Ezel ile birlikte 1853'te Irak'a sürgüne gönderildi

Bahaullah, daha sonra Rus İmparatoru II. Aleksandr'a yazdığı bir mektupta, Tahran'daki .Rus büyükelçisinin serbest bırakılması için gösterdiği çabalara teşekkür etti

Bahaullah Bağdat'ta, o zamana kadar Babilerin lideri olarak kabul edilen Yahya Subhi Ezel'e itaat etti, ancak yavaş yavaş iki kardeş arasında Bab halefligi üzerinde çatışma yükselince Osmanlı hükümeti çözüm yolu olarak Bahaullah ve kardeşini 1861′ de .İstanbul'a yerleştirdi

Ama Bahaullah yolculuğundan kısa bir süre önce peygamber olduğunu iddia etti ve .Babiliğe son vererek Bahailiği kurdu

Türkiye'de iki kardeş arasındaki çekişme tırmanarak birbirlerinin takipçilerinin ve hatta liderlerinin öldürülmesine yol açtı ve Bahaullah o suikastların etkilerini ömrünün sonuna

kadar yanında taşıdı. Osmanlı güvenlik teşkilatı, dini çekişmelere tanık olduktan ve ,onların yönetimi üzerindeki olumsuz etkisini anladıktan sonra Bahaullah'ı Filistin'e .Yahya'yı da Kıbrıs'a sürgün etti

Tarafsız Tarih kitabı, bu kitap, geçmiş zamandaki olayları ilk belgeler grubunu sunarak açıklamaktadır. Bu kitabın yazarı Sayın Dr. Nebevi, farklı ülkelere yaptığı geziler .sırasında o ülkelerin hukuki ve tarihi davalarını inceleyen bir hukukçuydu

Bu kitabın bir bölümünde İngiliz büyükelçisinin İran büyükelçisi ve Osmanlı hükümeti ile bağlantı kurduğunu; Bahaullah'ın Filistin'e, Yahya Subhi Ezel'in Kıbrıs'a gönderilmesini .önerdiğini gösteren belgeler sunulmaktadır

Bu teklif, Bahaullah'ın bu topraklarda İngiliz çıkarlarını güvence altına alma kapasitesini .kullanmayı amaçlıyordu. Ki biz, daha ileride bu konuyu detaylı olarak inceleyeceğiz

İstanbul'daki İran büyükelçiliğinin hukuki yetkili ve sorumlusu olan Bay Esadullah Mamagani, Türkiye'deki İran büyükelçiliğinin belgelerine ilişkin gözlemlerinde, İngiliz büyükelçisinin Bahaullah'ın kardeşinden daha çok bir politikacı olduğunu ve İran büyükelçisinden Osmanlı yetkililerini Bahaullah'ı Filistin'e göndermeye ikna etmesini .istedi

Bahaullah. Filistin'de yerleşmiş olduktan sonra, İslam dininin nesh olduğunu düşünmesine rağmen, kendisini Müslüman gibi göstererek, oradaki çoğunluğu Müslüman olan insanların güvenini yavaş yavaş kazandı. Ve bu güven, Bahaullah'ın ve özellikle oğlu Abdülbaha'nın Müslümanlardan toprak satın alması için arabuluculuk yapmasına yol açtı. Osmanlı güvenlik teşkilatı, ۱۸۹۲'de bir raporda bunu teyit etmişti. Bu raporun .senedine Dr. Muvahhid'in kitabında yer verilmiştir

Hayfa Üniversitesi'nde profesör ve şu anki İsrail'de yetkili olan Fars Körfezi Araştırmaları Ofisi başkanı Soli Şahver, Bahai Haber Ajansı'na verdiği bir röportajda da :bunu doğruladı

Yıllardır araştırma yapıyorum ve şunu söyleyebilirim ki, örneğin toprak konusunda Bahailerin burada birçok mülkü vardır. Erken dönem Bahai grubunun da Hayfa bölgesinde arazileri vardı. Yahudiler bu bölgede İngiliz egemenliği sırasında İsrail devletinin kurulmasından önce arazi işle

mleri vardı yani Yahudiler Bahailerden toprak satın alıp orada binalar ve diğer eserler inşa .ettiler

Süveyş Kanalı'nın kurulmasıyla aynı zamanda İngiltere'nin Bahaullah'ı Filistin'e

nakletmek için yaptığı yatırım, 50 yıl sonra meyvesini verdi! İngilizler, Osmanlı idaresini .kaldırmak için Filistin'e saldırmasıyla o bölge kıtlık yaşadı

Filistin'i işgali sırasında Abdülbaha, İngiliz askerlerine büyük bir hizmette bulunarak depo etmiş olduğu gıdalardan İngiliz askerlerine yiyecek sağladı ve onların savaşta .kazanma şansını artırdı

Abdülbaha dualarında ve levhlerinde, birçok kez İngiliz sömürgeciliğini övdü ve' Mekatib kitabında şöyle yazdı: "Ey Tanrım, İngiltere'yi merhametli başarınla onayla ve o ülkenin gölgesini bu topraklar üzerinde ebedi olarak düşür." Diğer başka dualarında, daha önce İsrail'in gaspçı hükümetini kurmak için planladığı planları, kehanet şeklinde şöyle :ifade eder

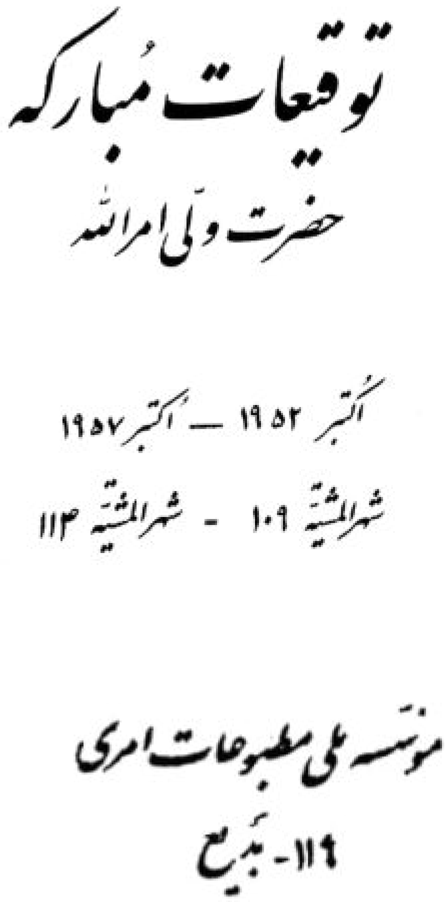
.Israil, yakında Celile olacak ve bu sıkıntı bir birliğe dönüşecek

,Belirtilenler, Bahai liderlerinin İngiltere'ye hizmetlerinin bir parçasıydı ve bu hizmetler ,da Bay Abdülbaha'ya şövalyelik ve Sir unvanı verilmesine yol açtı. Tabii ki'1919 Bahailer şuna inanırlar ki, bu nişanları alma sebebinin Abdülbaha'nın insani eylemleri olduğudur. Ancak bu nişanlar sadece İngiltere'ye şeref ve ya dünya çapında iftihar kazandıranlar için İngiltere kraliyeti tarafından verilir! Bahailerin bu tercihini reddetmek .ve ya onaylamak size kalmış

Bahai teşkilatı hükümet kurmaya çalışıyor

Bahai teşkilatı hükümet kurmaya çalışıyor

Bahailer siyaset peşinde olmadıklarını ve siyasetten uzak kalmalarını söylemiş iseler bile ama Bahai öncüleri kendi kitaplarında defalarca hükümetlere el koymak peşinde olduklarını söylemişler Bahai önderlerinden olan Şevki Efendi'nin yazilarinda dünya Bahai hükümetine ulaşmak için 7 aşamalı bir plan tasarlamıştır


توقیعات مبارکه
حضرت ولی امرالله

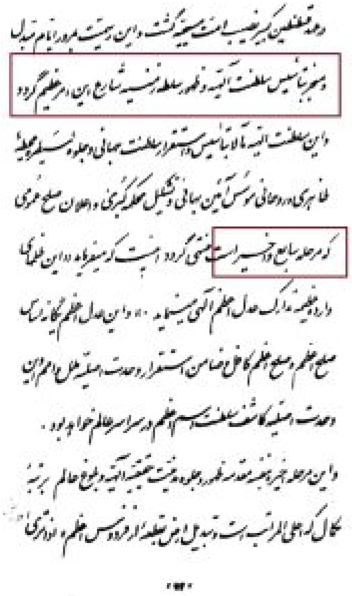
اکتبر ۱۹۵۲ — اکتبر ۱۹۵۷
شهرالمشیة ۱۰۹ - شهرالمشیة ۱۱۴

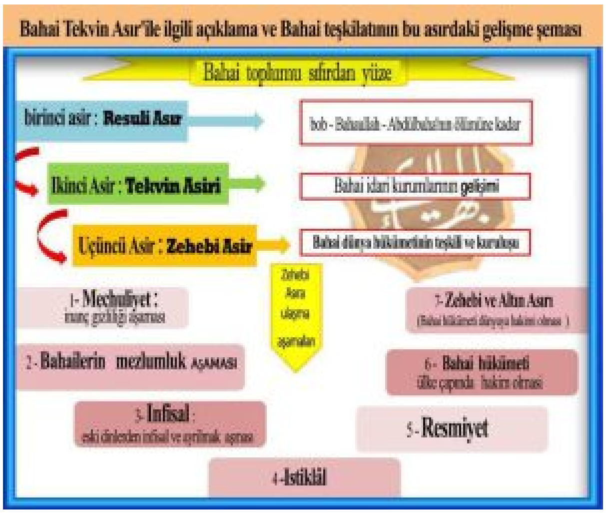
مؤسسهٔ ملی مطبوعات امری
۱۱۹ - بدیع

ما صدر من قلم المیثاق در حضرت اعلی روحی له الفداء اسم نیر بابیه لوازم ت
نقطه ان یفسّر القرآن من ذکر باطنه و باطن باطنه لتقصر لا لان القدر اصطناع
قد یعجز فی حقیقة الکائنات چون موضیف را چنین مستعد لطیف
حاصل دیگر معلوم است که در ظل موهبات جمال قدم روحی لاحبائه الفدا
چه حیران و عنایت حاصل گردد و چه تأیید و الهام متواصل شود .

ای یاران جانی تا بحقیقت ببینید و بدانید که در نتیجه وقایع خطیره عجیبه که در پیش
است و انتصارات باهره که آثار اولیه آنش در جامعه بهائی حال نمایان
گشته و در اثر تأییدات الهیه و انقلابات جهان گسسته انتشار امرالله
از پس پرده قضا ظاهر و پدیدار میگردد امر حضرت بهاءالله در عهود آتیه عصر ذهبی که
عصر ثانی دور بهائی است و در عصر ذهبی که عصر ثالث و اخیر نخستین دور کور

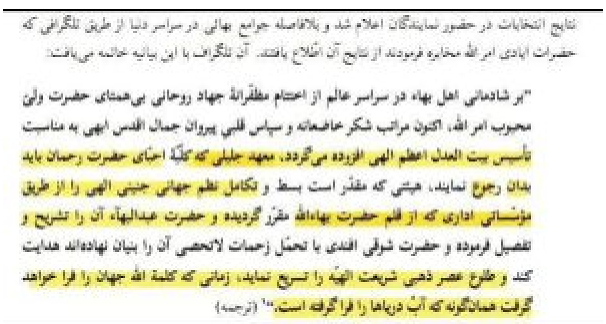
مقدّس است مراحل باقیه را در کافه ممالک و دیار که بانوار ساطعه شمس
این قرن پرانوار منور گشته طی نماید و وعود الهیه که در خزائن صحف مجیده
مخزون است کل تحقق یابد دوره مجهولیت که اولین مرحله در نشو و نمای جامعه
اهل بهاست و مرحله ثانیه مظلومیت و مقهوریت که در وقت حاضر در کشور
ایران مرز مبارک جمال ابهی آثارش کمی مشهود به ید و نمایان گردد دوره ثالث که
مرحله انفصال شریعت الله از ادیان منسوخه عتیقه است چهره بگشاید و این
انفصال بنوبه خود مساعد ظهور مرحله استقلال دین الله و اقرار رسمی بحقوق
مسلمه اهل بها و مساوات پیروان جمال ابهی با اتباع ادیان معتبره
در انظار رؤسای جهان و این استقلال منتهی به مرحله رسمیت امر الهی
و ظهور حقایق عظیمه مشعشعه تجلیات و فیروزی که در قرن تابع از سنوات حضرت





Şevkinin Dünya Bahai hükümeti kurmak için Tekvin Asır aşamaları

Buna elaveten Yüce Adaket Evi bildirlerinde defalarca Bahai dünya hükümeti kuruluşuna işaret edilmiştir

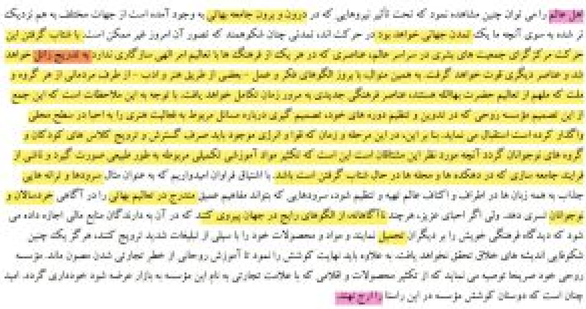


نتایج انتخابات در حضور نمایندگان اعلام شد و بلافاصله جوامع بهائی در سراسر دنیا از طریق تلگرافی که حضرات ایادی امر الله مخابره فرمودند از نتایج آن اطلاع یافتند. آن تلگراف با این بیانیه خاتمه می‌یافت:

"بر شادمانی اهل بهاء در سراسر عالم از اختتام مظفّرانهٔ جهاد روحانی بی‌همتای حضرت ولیّ محبوب امر الله، اکنون مراتب شکر خاضعانه و سپاس قلبی پیروان جمال اقدس ابهی به مناسبت تأسیس بیت العدل اعظم الهی افزوده می‌گردد، معهد جلیلی که کلّیهٔ احبّای حضرت رحمان باید بدان رجوع نمایند، هیئتی که مقدّر است بسط و تکامل نظم جهانی جنینی الهی را از طریق مؤسّسات اداری که از قلم حضرت بهاءالله مقرّر گردیده و حضرت عبدالبهاء آن را تشریح و تفصیل فرموده و حضرت شوقی افندی با تحمّل زحمات لاتحصی آن را بنیان نهاده‌اند هدایت کند و طلوع عصر ذهبی شریعت الهیّه را تسریع نماید، زمانی که کلمة الله جهان را فرا خواهد گرفت همانگونه که آبْ دریاها را فرا گرفته است."[10] (ترجمه)

?ama bu kumumetin insanı kaynaklarını sağlamak için mekanizmaları nedir

Bahai merkez teşkilatı Yüce Adalet Evi tarafından 12 Aralık 2011 yılında yayınlanan :bildiri



:Bunu açıklamıştır

Dünya insanları,şu şekilde görülebilir ki Bahai toplumunun içinde ve dışında yükselen güçlerin etkisi altında, birbirine çeşitli doğrultulardan daha yakın hale hareket ettiklerini görmekteyiz bu hareket sonucunda öyle bir görkemli dünya uygarlık meydana gelecek ki .onun mislini bu gün hayal etmek imkansızdır

Bu hareket sonucu

herhangi bir kültürde ilahi Emr(bahai) öğretilerle bağdaşmayan unsurların dünya çapındaki bu merkezcil insan nüfusunun hareketi hızlanınca tedrici olarak MAHV ve KAYBOLACAK ve diğer unsurlar güç kazanacaktır

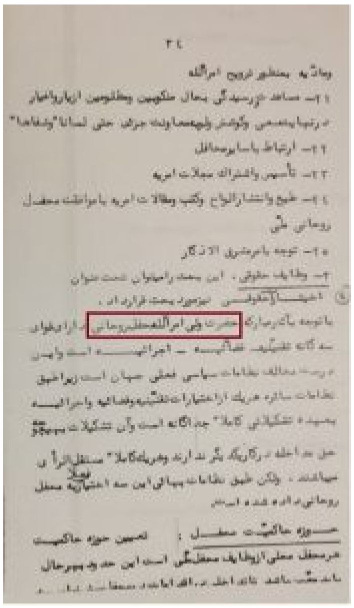
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منبع: https://www.hassanershad.com/4384

Bahai örgütlerinin doğası dinsel değil

Din adında, bölgeler ötesinde yönetime'le paralel hükümetlerin yaratılması.

Bahai örgütlerinin doğası dinsel değil, bölgeler ötesinde yönetime sahip paralel hükümetlerin yaratılmasıdır.Bahailerin üçüncü lideri Şevki, Bahai teşkilatının doğasını şu şekilde ifade etmektedir:
"Ruhani Mahfil 'in üç erki vardır: yasama-yargı-yürütme ve bu, dünyadaki mevcut sistemlerin tam tersidir çünkü diğer ülkelerin sistemlerine göre yasama, yargı ve yürütme erklerinin her biri tamamen ayrı bir teşkilatın sorumluluğundadır ve bu kuruluşların birbirlerinin çalışmalarına karışma hakları yoktur ve her biri tamamen bağımsızdır. Ancak Bahai sistemine göre bu üç güç şu anda Ruhani Mahfile verilmiştir."



Yukarıdaki belgeye göre Şevki, 1921 ile 1957 yılları arasında Mili Mahfil 'in görevlerini belirttiği bir bildiri yazmıştır.
Şevki, Bahai paralel bir hükümet ilan etmenin yanı sıra, bu hükümetin mekanizması da dünyadaki diğer hükümet sistemleriyle karşılaştırılarak ifade etmiştir ve bu, her ülkenin Mili Bahai Mahfilinde yasama, yargı ve yürütmenin üç erkinin bütünleşmesidir.
Ve demiş ki: Bizim dini bir sistemine sahip olmamızın yanı sıra, Milli Mahfilimizin, mekanizması ve işlevi bir hükümet modelidir. Öyle ki diğer hükümetlerden üstün bir hükümet! Çünkü tüm hükümetler yasma yargı ve yürütme güçlerinin birbirinden ayrı olmasına inanır. Ancak biz Milli Bahai Mahfilinde üç gücün bir arada olduğuna inanıyoruz…
Demek ki, Bahai teşkilatının doğası ve işlevinin liderlerine göre dinsel değil aksine, bir örgüt modelidir. Bu nedenle, bu durumda bu örgüt, ülkedeki mevcut örgütler sistemine kayıt edilmesi gerekmektedir. Neden? Çünkü siz Bahailer, bir ülke içinde kendi toplumunuza cezai hükümler veren ve üç yetkiye sahip bir kurum olarak hareket ediyorsunuz!
Şimdi bazı insanlar sizin propagandalarınız yüzünden gelip Bahai olduklarında, onlar, Bahai topluluğuna kayıtlı ve tescil olmaları gerekir. Şimdi, bu insanlardan bazıları bir süre sonra araştırmalarıyla Bahailiği eleştirmeye karar veriyor ve Bahailikle bağlılıklarını kesiyor. Bu durumda Bahai sistemi onları hemen cezalandırıyor ve "Ruhani Terd" ediyor!
Ne gariptir ki bir ülkede böyle bir teşkilat, kendi başına üç yetkiye sahipken, o ülkenin yetkilileri bundan habersizdir! Bahai teşkilatı yetkilileri: Bizim öyle bir idari ve teşkilat düzenimiz var ki ülke dışı kurumların denetimi altındadır ve o düzen, dini liderliğin gözetimi altında değil, İsrail' deki Yüce Adalet Evi adlı bölge ötesi, Bahai teşkilatının gözetimi altındadır.
Bahai teşkilatı, yasama erki metnini İsrail'deki Yüce Adalet Evi tarafından yazılmış olduğunu açıkça ilan etmelidir

کتاب نظام اداری بهائی

برای

طرح مکاتبه

تالیف

هوشنگ محمودی

لجنه ملی نشر معارف امری

Bahai örgütleri ülke egemenliğini ihlal ediyor

Bahai teşkilâtı kendilerine yeni insani kaynakları kazanmak için Ruhi Sınıfları ve Bahai okurlarını tesis edior bu okullar Bahai merkez yönetim örgütü y.Adalet Evi kurallarına göre çalışıyorlar aslında Bahai sosyo ekonomik ve kültürel faaliyetlerinin yönetimi ve yönetmenliği Israil'de olan merkez yapmaktadır bu ise bir ülkenin milli hakemiyetine ihanet ve mudahele eden işlerdir Bahai teşkilatı ekonomik kültürel hizmetleri örtüsü altında Ruhi okullarını her ülkede kurmaktadırlar Ruhi öğretim sisteminde ogrencilere 14 kitap ders verilir bu siniflarda, öğrenci hem teori ve hem uygulama dersleri aliyor Böylelikle öğrenci , ruhunda ve inancında büyük değişimler ve semboller yaratılmış olur Böyle bir genç gittikçe kendi fikirinde özel bir zihniyet yaratılmış olur
bu semboller nelerdir ?; Bu düşünceler Israil'de olan Bahai Tebliğ Evi veya Dar-ül Tebliğ tarafından verilen fikiri ve fiili sembollerdir bahai teşkilâtı N.G.O'lar örtüsü altinda bu işleri yapmaktadir bahailer işte bu şekildeki propagandalar vasıtasıyla gençlere kendi inançlarını intikal vermektedir ve gençlerden Bahai toplumu yaratmak için faydalanmaktadır

ترجمه به فارسی :

سازمانهای بهایی حاکمیت کشور را نقض میکند

اغفال جوانان و نقض حاکمیت کشورها توسط تشکیلات بهایی تحت پوشش خدمات اجتماعی

تشکیلات بهایی برای به دست آوردن منابع جدید انسانی ، کلاس های روحی و مدارسی را تأسیس می نماید. این مدارس تحت مدیریت ستاد مرکزی بهائیت یعنی بیت العدل در اسرائیل و بر اساس قوانین بیت العدل فعالیت می نماید. در حقیقت فعالیتهای اجتماعی اقتصادی و فرهنگی بهایی از طرف مدیریت مرکزی آن مستقر در اسرائیل انجام می پذیرد و این اهانت و نقض حاکمیت ملی هر کشور و دخالت امور داخلی آن کشور می باشد . تشکیلات بهایی تحت پوشش خدمات اجتماعی ، فرهنگی و اقتصادی کلاس های روحی را در هر کشور تاسیس می نماید .

در سیستم آموزشی روحی ، دانش آموزان ۱۴ کتاب دریافت می نمایند در این کلاس ها دانش آموزان هم به شکل تئوری و هم به شکل عملی درس هایی را دریافت میکند. بدین ترتیب هم از لحاظ روحی و هم از لحاظ اعتقادی تغییرات بزرگی در دانش آموز ایجاد میشود و در ذهن او سمبل هایی خلق می گردد و دانش آموز، به مرور در فکر خودش یک ذهنیت مخصوصی را خلق شده میبیند این سمبل ها چه چیزهایی هستند؟

این افکار از طرف دارالتبلیغ بهائی در اسرائیل داده می شود این سمبل ها، سمبل های فکری و فعلی هستند . تشکیلات بهائی تحت پوشش سازمانهای غیر دولتی این کارها را انجام میدهند . بهاییان به این روش اعتقادات خود را به جوانان غیر بهائی انتقال میدهند و ازآن جوانان برای تشکیل جامعه بهایی استفاده می نمایند.

منبع: https://www.hassanershad.com/4290

COVENANT IN COURT: Appeals Court Rules In Favor Of Orthodox Bahá'ís

گزارش_دادگاه_بهائیان_حیفائی_و_ارتدکس_در_آمریکا_ دانلود

COVENANT IN COURT: Appeals Court Rules In Favor Of Orthodox Bahá'ís

| Uncategorized :Filed under .*October 2, 2012* Posted on

The Court of Appeals for the United States Seventh Circuit issued its ruling on November in the appeal brought by the National Spiritual Assembly of the Bahá'ís of the ,2010 ,23 United States ("Wilmette NSA"). The Wilmette NSA brought the appeal after losing to the Orthodox Bahá'ís in the trial court on the NSA's motion to find the OBF in contempt for allegedly violating the 1966 Judgment entered against the Remey NSA. The trial court found, and the 7th Circuit Court of Appeals affirmed, that the OBF was not legally identified with the Remey NSA and therefore the OBF was not bound by the 1966 Judgment. In effect, the OBF may continue to use the sacred symbols and names of their .faith, including the word "Bahá'í" unless and until a court decides otherwise

http://www.truebahai.com/court_case.html :For more information

:Here is a breaking news article

-http://www.chicagobreakingnews.com/2010/11/judge-bahai-believers-can-call themselves-bahai.html

.The action by the NSA finally gets the attention of the press :[Updated 18 May 2009] Click here for information about the Chicago Tribune's article about the action pending in the Court of Appeals for the Seventh Circuit in Chicago, Illinois. The appeal was brought by the National Spiritual Assembly of the Bahá'ís of the United States (NSA), located in Wilmette, Illinois, after it lost its contempt motion against members of the Orthodox Bahá'í Faith

The parties are awaiting the decision of the Court of Appeals [Revised 28 February 2009] for the Seventh Circuit in Chicago, Illinois in the appeal brought by the National Spiritual Assembly of the Bahá'ís of the United States (NSA), located in Wilmette, Illinois, after it lost its contempt motion against members of the Orthodox Bahá'í Faith and the Bahá'ís .Under the Provisions of the Covenant, which are two separate and distinct entities

The NSA had called upon the United States District Court for the Northern District of Illinois, Eastern Division to hold in contempt members of both minority Bahá'í organizations who, the NSA claimed, were in violation of an injunction its predecessor .obtained some 40 years ago against a rival Bahá'í body (the NSA loyal to Mason Remey)

In legal documents provided to the court on December 6, 2006, the NSA claimed that members of the current minority Bahá'í groups, although not parties to the case brought .against the NSA loyal to Mason Remey, nevertheless are bound by the 1966 Judgment While not providing any specifics with regard to how the minority bodies have harmed the majority body, the NSA contended that the websites (including this one) of the smaller .organizations were doing irreparable damage to the NSA

The basic contention of the NSA was that the members of the minority groups were violating the NSA's alleged trademarks on the name "Bahá'í" and the religious symbol of the "Greatest Name", and it sought from the court a ruling which would prohibit the .minority members from using the alleged trademarks to the detriment of the NSA

The NSA sought to restrain both those individuals who at one time were even remotely associated with the enjoined rival Bahá'í body and any 'nonparty' members who have .since developed different Bahá'í organizations

Those members of the minority group who call themselves OrthodoxBahá'ís, to distinguish themselves from the members of the majority organization, stated that the trademark by the Wilmette NSA on the "Greatest Name" is the equivalent of a Christian denomination trademarking the Cross and then saying that no other Christian .congregation can use that symbol in their activities or in their contacts with others

Additionally, Orthodox Bahá'ís maintain that the name "Bahá'í" is in the public domain and cannot be the exclusive property of one organization. They say that like the name

Christian" and "Muhammadan", which refer to followers of Christ and Muhammad" respectively, the name "Bahá'í" refers to a follower of Bahá'u'lláh, who all Bahá'ís .acknowledge as the latest Prophet from God

For some 35 years the Orthodox Bahá'ís have been employing the name "Bahá'í" in their newspaper and magazine publicity and in the telephone Yellow Pages, and during that time the NSA has made no move to implement the provisions of the injunction that the majority organization is now using to seek contempt citations against members of the ,minority groups. Should the NSA be successful in its efforts to curtail their activities Orthodox Bahá'ís contend that, for them, the First Amendment of the Constitution is no .longer valid

The NSA on 23 May 2008 filed an appeal to the United States Court of Appeals for the Chicago Trial January 7, 2008 005 Seventh Circuit of a ruling that the Orthodox Bahá'ís were not in contempt of a injunction entered in 1966 against the NSA loyal to Mason ,Remey."[T]he chain of successorship lacks a link," wrote the Honorable Amy J. St Eve United States District Court Judge,in her Judgment in favor of the Orthodox Bahá'í Faith and the Bahá'í Publishers Under the Provisions of the Covenant. The Court ruled on 23 April 2008 after holding an evidentiary hearing on 7 January 2008 in Chicago, Illinois on the contempt motion brought by the NSA. In her decision, the Court stated that: "the vast weight of the record (including credible testimony) reflects that there was a significant doctrinal rift on a critical tenet of each group's faith, and that the PNBC's membership varied materially from that of the NSA-UHG. The record further reflects a demonstrable lack of intent to violate the injunction, and that the PNBC was not created to avoid the -effect of the injunction. Simply put, there is no substantial continuity between the NSA UHG and the PNBC, and, as a result, Mr. Schlatter, Mr. Marangella, and the PNBC have ".not violated the injunction

The appellate case had been fully briefed when the parties argued in Chicago Illinois on February 2009 before a panel of Judges of the Court of Appeals: the Honorable Daniel 20 .A. Manion, the Honorable William J. Bauer, and the Honorable Diane S. Sykes

Appearing on behalf of the Orthodox Bahá'ís was James McClymonds, a New York attorney who is the grandson of A.S. Petzoldt, the chairman of the NSA under the

Hereditary Guardianship (under Mason Remey) and whose deposition was taken by the NSA in the original case. James was a small child when his grandfather expressed the wish that someone would one day come forward to overturn the outrageous judgment that .the Wilmette NSA had obtained against Remey's NSA

The appellate briefs and a recording of the oral argument held on 20 February 2009 are available on the web site of the Court of Appeals of the Seventh Circuit in Chicago :Illinois

Enter the Year = "۰۸" and the http://www.ca7.uscourts.gov/briefs.htm :Appellate Briefs Case Number = "۲۳۰۶" Then click "List Cases", then click the Case Number for a listing .of the briefs in PDF format

COURT CASE

The oral arguments of the Wilmette NSA's appeal of Judge St. Eve's decision favoring the .Orthodox Baha'is was held on 20 February 2009 in Chicago Illinois

Here is a transcript of part of the exchange between Mr. Handelman,the attorney for the NSA, and a couple of the Judges of the Court of Appeals. No matter how hard he tried to obfuscate the outrageous position of the NSA, the Judges carefully questioned him and exposed the oppressive and fascist nature of the NSA's position, and it is here for all the world to see. [Incidentally, Judge Bauer below persistently questions Mr. Handelman on how the 1966 injunction was entered and Mr. Handelman evades the fundamental truth that only the NSA appeared at the "hearing" and that the Remey organization did not appear and put on evidence (for some unknown reason). Mr. Handelman later admitted that only the NSA appeared which means the Injunction was effectively entered by ["default"

.Here is part of the oral argument

Handelman, for Defendant-Appellant National Spiritual Assembly of the Baha'is of the United States: The principle we are here advancing today has been adopted by other courts of appeals and that is that a– while the general rule is that a nonparty cannot be

— bound by an injunction issued in a case in which it wasn't named as a party, there are there is an important exception to that general rule and that is a nonparty is bound by an

…injunction if he is legally identified with the defendant corporation

Do you know of any case involving that particular rule that you :**Judge William J. Bauer** ?enunciated to us in a civil rights case

Your honor, there are a couple of cases on point, the Federal Circuit in **:Handelman** Additive Controls addressed this question of what do you do in applying an injunction .when the corporate defendant has been dissolved

?That had to do with a patent infringement case :**Judge Bauer**

.That is correct :**Handelman**

Other than a patent infringement case, do you have anything besides– civil :**Judge Bauer** ?rights cases that involve that theory that you just enunciated

The two cases we rely on– one is a patent infringement case Additive **:Handelman** Controls. The other one is a trademark infringement case

?Also from the Circuit :**Judge Bauer**

That is from the First Circuit **:Handelman**

?The First Circuit **:Judge Bauer**

Correct. Both of these cases draw on, first of all, the fact that Rule 65d **:Handelman** codified the common law in this regard and so Justice Jackson in the Regal Knitwear case summarized Rule 65d: "is derived from the common law doctrine that a decree of injunction not only binds the parties defendant but also those identified with them

".in interest

Let me intrude myself again. Was the original injunction a consent decree **:Judge Bauer** ?or was it a fought out battle

Handelman: No the scenario leading to the injunction, the…

Judge Bauer: No, all I ask is a very simple question. Did Judge Austin formulate this decree himself or was it a consent decree?

Handelman: It was not a consent decree.

Judge Bauer: OK

Handelman: There were findings of fact and conclusions of law…

Judge Bauer: Based on a contested argument before, and presentation of evidence before Judge Austin?

Handelman: The… my understanding is that the NSA…

Judge Bauer: See you weren't around in those days. I was.

Handelman: But your Honor Judge Austin.. Bare in mind this was the counterclaim, the original was, was against the NSA. The trademark infringement claim was brought by way of a counterclaim. So they started it. We responded and there was a findings of fact and conclusions of law entered by Judge Aspen.

Judge Bauer: After a hearing?

Handelman: I do not know if there was testimony at the hearing. I do not believe there was testimony given at the hearing by both sides but Judge Austin…

Judge Bauer: What was the predicate for the decision? Stipulation of facts?

Handelman: No, there was no stipulation, the NSA…

Judge Bauer: Then how did he arrive at a decree at all?

Handelman: The uh, I believe, the NSA submitted, appeared at the hearing and presented Judge Austin. I don't know if there was live testimony at the hearing or not but it presented evidence on which the findings and conclusions were based.

Judge Bauer: What evidence did they and how did they present it?

Handelman: Well, for example, the deposition of the chairman of the UHG was taken and submitted to the Court, so we had the deposition…

Judge Bauer: Accepted by both sides as factually true?

Handelman: The testimony was sworn deposition testimony of the Chairman

Judge Bauer: There is sworn testimony on each side of the case normally but I want to know, how did Judge Austin arrive at the conclusion if there was no presentation of live witnesses?

Handelman: Um

Judge Bauer: Was it a stipulation of facts? In which case..

Handelman: No I do not believe it was a stipulation, your honor. We can look into whether

Judge Bauer: It was a question of fact, and he made a resolution based on affidavits?

Handelman: If I could look into that and get back to you I would prefer to do that.

Judge Bauer: I have no idea how the decree came to be, thats my problem

Handelman: OK

Judge Diane S. Sykes: Do you know whether the constitutionality of issuing such an Injunction was litigated, given the religious context?

Handelman: Yeah, I believe Judge Austin made explicit findings that the trademark laws apply equally to religious organizations and commercial organizations and that this, this case involved a blatant infringement of trademark rights that were recognized under federal law.

Judge Sykes: The legal landscape in this area of course has changed since then. We are talking of, about an injunction issued 40 years ago and the Supreme Court, in the meantime has issued the Presbyterian Church case that talks about the principles, the neutral principles doctrine that needs to be applied in this context, and of course that

.case wasn't on the books at the time

That is correct your honor. With respect to, first of all the validity of the **:Handelman** trademark and the finding of infringement, those issues are not open to be retried in the context of a contempt proceeding as a prefatory matter, but beyond that the law is well

settled that religious organizations as I mentioned are entitled to the protection of the …trademark laws and in this case

But they are not entitled to a judicial declaration that their church is the one :**Judge Sykes** .true church and thats what Judge Austin said

,Well if, your honor, in the context of a religious case under the Lanham Act**:Handelman** the mark is valid. There is no per se rule against trademark protection in the religious organization context. What you look at is whether the mark in question signifies affiliation or membership with a single organization and in this case the National

.Spiritual Assembly has a three tiered administrative structure as is laid out in the briefs You have the Universal House of Justice at the highest level, you have the national spiritual assemblies at the intermediate level of which there are 183 worldwide, and then you have the local spiritual assembly. The Baha'i mark is federally registered, is extensively used, was federally registered at the time of the original injunction, and it signifies members who are affiliated with national spiritual assemblies authorized by the Universal House of Justice in Haifa. Now whats happening in this case, the Alleged

Contemnors, are through their web sites calling themselves the official, in one case, the SIBC has a web site where it calls itself the official Universal House of Justice, and as a ,result prospective members are going to that site thinking they are contacting our client the Universal House of Justice in Haifa Israel, when they are not. They are also believing .that the content on the site is approved by the Universal House of Justice, when it is not And this is precisely the harm that the Lanham Act is intended to prevent and Professor McCarthy in his treatise recognizes as much, and if I could quote briefly: "If a parent religious society remains true to the tenets of the religion it is entitled to protection against the minority's use of the same name. For example, a preliminary injunction can be obtained by the Mother Church against a local which has disaffiliated as it stops paying to

the Mother Church and the rationale makes sense because without a preliminary injunction the Mother Church would be outside of…"

Judge Bauer: Who are you quoting at the moment?

Handelman: Professor McCarthy, his treatise on Trademark and Unfair Competition. So he is recognizing…

Judge Bauer: He is recognizing but the Supreme Court is more significant than Professer McCarthy is I would suspect, wouldn't you?

Handelman: But the point is that this case does not call upon this Court to evaluate religious doctrine. It calls upon this Court to apply the Lanham Act to religious organizations which has been done before.

Judge Sykes: Well to the extent that you are reading the injunction as prohibiting anyone other than the NSA from using the word Baha'i in the title of the religious organization's name, um, that clearly raises some constitutional concerns. Is that how you are reading the injunction? That you have exclusive, that your client has exclusive rights to the term Baha'i and no schismatic organization, schismatic group, breakaway group could ever use it into perpetuity in the United States?

Handelman: As long as the trademark rights are valid and federally registered and not abandoned, that is correct, as Professor…

Judge Sykes: The word Baha'i? So to use a hypothetical. Someone could copyright Christianity. Somebody could copyright Judaism, and that would prohibit anybody else from using that terminology in the title of their religious organization?

Handelman: No, each, each religious name or

Judge Sykes: I am sorry, not copyright, trademark.

Handelman: Yeah, each religious name or mark has to be evaluated on its own merits. There is no blanket…

Judge Sykes: But whats the response to the hypothetical, though?

Handelman: The hypothetical is yes, we. In other words a splinter group that is not affiliated with the National Spiritual Assembly authorized by the Universal House of Justice is not permitted to use the term Baha'i in a way where it is holding itself out as being affiliated with the group headed by and authorized by the Universal House of Justice.

Judge Sykes: Well that's, that's, different. But they can use the word Baha'i in the name of their new church, but they just can't use it in a way that implies affiliation with the Mother Church.

Handelman: That is correct. They cannot, cannot confuse the public into believing that they are affiliated with the Mother church when they are not, particularly where, as here, their doctrines are in many cases antithetical to those espoused by the Mother Church.

Judge Sykes: What could they call themselves and escape liability for contempt?

Handelman: They would have to use a non-confusingly similar name because they are not…

Judge Sykes: Can they use the word Baha'i?

Handelman: It would depend on– not if it suggested affiliation with the Mother Church.

Judge Bauer: How about Reform Baha'i? Can they use that term?

Handelman: That would be a hypothetical that…

Judge Bauer: That's my hypothetical…

Handelman: It would…

Judge Bauer: And I want a hypothetical answer.

Handelman: If the use suggested affiliation…

Judge Bauer: I just gave it to you. Reform Baha'i.

Handelman: No that. Under the injunction, that would be prohibited. The injunction…

Judge Bauer: Yeah, I read the Injunction. I just don't know how it came to be. But you're going to enlighten me on that subject.

Handelman: So the injunction would prohibit a use likely to cause confusion as to affiliation….

COMMENT BY JEFFERY GOLDBERG

Funny thing is Mr. Handelman quotes from Professor McCarthy that "If a parent religious society remains true to the tenets of the religion it is entitled to protection against the minority's use of the same name." Of course, the Wilmette NSA DOES NOT REMAIN TRUE to the tenets of the religion as the Orthodox Baha'is are constantly pointing out.

We do not know how the Court will rule, but clearly the Judges of the 7th Circuit are not fooled by the NSA's obfuscation. The NSA wants the Courts to enforce their belief that they are the one and only Baha'i Faith, and the NSA has proved itself to be in contempt of the basic religious freedoms of this country, even while the publicly whine about similarly motivated persecution against them in Iran, a country that does not have the same traditions of freedom of religion.

The true colors of the NSA come out here. They would trample over our freedom of religion and the Bill of Rights of the U.S. constitution.

This is the World Order they seek to impose upon the world.

Jeffrey

There has been no evidence that the Orthodox Baha'is have any web sites or publications that confuse the public to believe that we are affiliated with the headless UHJ. To the contrary, everything on our sites is critical of that organization and expressly points out our differences. But they have taken the position that simply use of the word "Baha'i" somehow creates the confusion and this is an absurd and over-reaching view.

Jeffrey

The suit involves both the Orthodox Baha'is and the Baha'is under the Provisions of the Covenant (which is the Jensen/Chase group and I believe is responsible for the web site

you mentioned). My point was that there is nothing like that from the OBF group. The NSA's actual position, as stated by Handelman after questioning by the Judges, is that nobody else can use the word Baha'i, and this position is outrageous if only you could see .dispassionately and free of fanatic blinders

Jeffrey

There is no confusion in use of terms. The NSA's attorney was trying his best not to state what their position was, but after being hammered by the Judges, he was forced to admit that the NSA wants to enforce the Judgment's finding that they are the one true Baha'i .Faith and they are the only ones who could call themselves Baha'i

This finding happens to be unconstitutional and goes against a long line of Supreme Court precedent which began in 1969, several years after the Judgment was entered. This is what bothers the Judges of the Court of Appeals. The NSA is asking them to deny us our .religious freedom– the right to call ourselves Baha'is

Jeffrey

The comments of the heterodox believers demonstrates their lack of understanding of the Faith. They don't think that preventing us from calling ourselves Baha'i would prevent us :from practicing our religion. But isn't that what the Iranian authorities are doing

?"Stop saying you are a Baha'i and then we will restore your rights"

.They effectively wish us to recant our Faith

Jeffrey

The Supreme Court case was not decided until 1969, and at the time of the 1966 Judgment the federal courts were split on the issue (which split was resolved by the .(Supreme Court

The Orthodox Baha'is did raise the issue and the line of cases from 1969 on neutrality principles, but Judge St. Eve never even reached the issue because she ruled that the ,Orthodox Baha'is were not even bound by the Judgment. Since we are not bound by it .the question of the Judgment's enforceability did not have to be decided

Jeffrey

I believe this is a correct statement. There is binding authority and persuasive authority. A decision of this Court of Appeals is binding only in the 7th Circuit, although its logic and .reasoning will be persuasive beyond that

Jeffrey

Not only does Judge Bauer mention Reform Baha'i but he insists that the NSA's attorney answer whether or not someone could call himself a Reform Baha'i, and the NSA attorney finally is forced to admit the NSA's position which is that nobody can call .themselves a Baha'i unless they are recognized by his client's UHJ

Jeffrey

Not only is it disgraceful, but it is extremely hypocritical for them to run to Congress seeking its condemnation of Iran for persecution of Baha'is when they are doing the same to us. While the NSA's persecution of the OBF may be different in scale (but only because the NSA does not have the power to imprison us or execute us), they are motivated by the same idea that they perceive us to be heretical and because we are opposed to their religious authority. It is mind- boggling for these people to expect the federal courts in the United States to enforce their version of the Baha'i .is'Faith, to say they are the one true Faith and everyone else cannot be Baha

It really does not matter, though, whether they get a court order against us, or whether they have suckered a whole bunch of people so that they have larger numbers. It does not matter how small we are. The only thing that matters is what is true and what is false. They are false and they are destined to fail. Their entire organization is a house of cards ready to tumble down at anytime. Thank God for !that

Jeffrey

Taqiyyah in Baha’ism

.Taqiyya, or dissimulation, is often misunderstood in the context of the Bahá’í Faith Contrary to popular belief, Bahá’u’lláh not only did not abolish taqiyya but actually commanded its practice, a directive further reinforced by ‘Abdu’l-Bahá. It wasn’t until Shoghi Effendi that the first ban on taqiyya was introduced, raising questions about the .authority behind this decision

ترجمه مقاله تقیه:
تقیه اغلب در زمینه آیین بهائی به درستی درک نمی‌شود. برخلاف باور عمومی، بهاءالله نه تنها تقیه را لغو نکرد، بلکه عملاً به اجرای آن فرمان داد؛ دستوری که توسط عبدالبهاء نیز تأکید و تقویت شد. تا زمان شوقی افندی بود که اولین ممنوعیت تقیه معرفی شد، که این امر سؤالاتی درباره اقتدار پشت این تصمیم را مطرح می‌کند.

Taqiyyah in Baha’ism

Taqiyya (dissimulation) means hiding one’s religion or being cautious around someone of a different religion.Bahá’í leaders have always assertedthat there is no concept of taqiyya in the Bahá’í Faith, often using this to promote negative views of Shi’ites. They point to the testimonies of the killed followers of the Báb and Bahá’u’lláh, arguing that if these followers had practiced taqiyya, they would not have been killed in such numbers. They .describe taqiyya as lying and hypocrisy and claim that Bahá’u’lláh abolished it

.In this brief article, we do not aim to inspect the concept of Taqiyya and its conditions Instead, by referring to various authentic Bahai sources, we will show that not only Bahá’u’lláhdid not abolish taqiyya, but he also commanded its practice. There is no evidence that Bahá’u’lláh ever revoked taqiyya. After Bahá’u’lláh, Abdul-Baháalso instructed the followers to adhere to taqiyya as ordered by his father. However, the first order banning taqiyya came from Shoghi, but whether he had the authority to do this is .not discussed in this article

,In the following sections, we are going to examine the words of Bahá’u’lláh, Abdul-Bahá and Shoghi with regards to Taqiyyah. Section one brings the references to Bahá’u’lláh’s words that he encourages his followers to practice taqiyya. Section two inspects the words

of Abdul-Bahá in asking his followers to do the same. Section three provides some letters from Shoghi that he has banned taqiyya. Throughout each section, we first bring a .reference from the Baha'i leader, and then provide a detail examination of the text

Taqiyya Instruction onSection one: Bahá'u'lláh's

The first document

talks about the *Order and Creation, volume 3, pages 118-119* Bahá'u'lláhin his tablet .importance oftaqiyya. He emphasis that practicing taqiyya protects the lives of believers

وقوله الحق :

هوالله تعالى شأنه العظمة والاقتدار

یامهدی علیک سلام الله ورحمته ایّام مبارک رمضان است
روزها صائم وشبها قائم وناطق بعضی از مدعیان
محبت دراطراف از عمل و حکمت هرد و محروم اند ولکن
الله هو الستّار الخبیر مکرر این کلمه علیا ذکر شد لاتصد
من کل قائل ولا تطمئنوا من کل وارد این مظلوم از حق
میطلبد کل را موید فرماید بر عمل به آنچه امر فرموده انّه
هوالمویّد المقتدر القدیر.

ودراثری جلت کلماته :

واینکه از قبل مرقوم داشتید که الواح رسیده وامر تقیّه در
آن نازل هذا حق بعد از شهادت حضرت بدیع علیه
بهاء الله الابهی الذّی ظهر واشرق من افق الاقتدار و
بعد از شهادت حضرت علی من ارار ... علیه من کل بهاء
ابهاه امر به عدم اقرار صادر سبحان الله آنچه نفوس
غافله ظالمه خواستند بکلمه غیر حق تکلم نمایند قبول

— ۱۱۹ —

نفرمودند و به کمال روح و ریحان جان را فدا نمودند و در
حین نزول حکم ثانی هر هنگام لسان عظمت بکلمه ناطق
که اکباد را میگداخت و احجار را آب مینمود وقتی فرمودند
قلم اعلی توجه مینماید و میفرماید اُستروا ما عندکم ظلم
ظالمین و غفلت غافلین به مقامی رسیده که قلم بکلمه یکی از
حروفات قبل تکلم نموده التقیّة دینی الی آخرها ومقصود
حفظ نفوس مقدسه بوده ملاحظه فرمائید چه مقدار از نفوس
که من غیر ستر و حجاب و تقیّه جان انفاق نمودند امر به
حکمت شد چنانچه اکثری از الواح به آن مزین .

:Here is the translation of the above tablet

And you had previously stated that tablets had received and the order of taqiyya had“ !been revealed in them; this is the truth

After the martyrdom of Hazrat Badi’ (1286 AH) upon Him be the peace of Allah…and after the martyrdom of Hazrat Ali (Mulla Ali Mahfurozki) in Mazandaran; the command ,of hiding one’s religion (i.e., the command of taqiyya) was issued. Glory be to Allah whatever the heedless and unjust souls (of those two) desired to speak falsehood with a word other than the truth (to say we are not the Babis), was not accepted and … (Allah) .”says “Conceal that which ye possess

The oppression of the oppressors and the ignorance of the ignorant has reached a point where the Pen (Bahá’u’lláh) has spoken with a word from one of the previous letters Taqiyya is my religion- and the purpose (of Taqiyya) is to– (Imam Muhammad al-Taqi) .protect the sanctified soul

,Note that a considerable number of souls lost their lives due to lack of covering concealment, and dissimulation. It was commanded to act according to wisdom, as ”.adorned in most of the Tablets regarding observance of wisdom

:Key Points Derived from this Passage

1. Bahá’u’lláh has commanded dissimulation, basing this action on the sayings of the Imams of Shi’ites.
2. Wisdom and dissimulation are considered synonymous and are used interchangeably.
3. Bahá’u’lláh has explained the philosophy of dissimulation for the protection of the believers’ lives.
4. Bahá’u’lláh condemns those who do not practice dissimulation as being heedless.
5. Bahá’u’lláh states that he has commanded dissimulation in most of the Tablets.

The second document

Issue 307 (June 2005), pages ,*Payam Bahá'í* Kamran Iqbal, quoting the Bahá'í magazine presents a tablet from Bahá'u'lláh addressed to Aqa Seyyed Khalil. A portion of ,43-44 :this tablet is as follows

O My Name! All those who have entered prison in the path of God, and those who have" *become agitated, distressed, and dispersed out of fear of oppressors, have all attained the !mention of the Most Exalted Pen*

The people of 'Mim' have faced calamities the likes of which have never been heard in the world. By God's life, this oppression will cause widespread corruption and discord in the .world… Protect yourself and be among those who conceal [their faith]

The wickedness of the servants has reached such a level that the Most Exalted Pen laments and wails, for it has spoken in the words of the saints of the past: 'Conceal your gold, your travels, and your beliefs,' and 'Taqiyya (dissimulation) is my religion and the '.religion of my ancestors

After the death of Badí' (may divine mercy be upon him), a firm ruling of wisdom was revealed in the divine book, meaning it was clearly and explicitly stated; similarly, after the death of Mulla Ali, the ruling of concealment was revealed: no one has the right to "*.declare this matter [i.e., the Bahá'í Faith] in front of others*

:The points derived from this tablet are

Be *…Protect yourself* with the phrase (dissimulation) *taqiyya* The command for .1
.among those who conceal [their faith]

referring to the words of the religious leaders and ,*taqiyya* A repeated command for .2
This phrase comes from) .*Conceal your gold, your travels, and your beliefs* :saints ,the elders of Sufism and mysticism and has been mentioned in some Shi'a sources attributed to the Prophet Muhammad, though similar sentiments are found in Shi'a (.hadiths

.*taqiyya* The synonymous nature of wisdom and .3

No one has *…No one has the right* with the phrase *taqiyya* The explicit ruling for .4
.the right to declare their Bahá'í faith in front of others

With this ruling, the possibility of interpretation and exegesis has been removed .5
!from the Bahá'ís

The third document

The article "Review of the tablets of Baha'u'llah addressed to Muhammad Mustafa ,*Safina Irfan, book 4, page 192-202* Baghdadi" written by Kamran Iqbal, included in highlights the fact that Bahullah commanded his followers to practice taqiyya. Below is .that portion of the article



در بارهٔ لزوم حکمت

جمال اقدس ابهی در بسیاری از الواح خطاب به محمّد مصطفی ایشان را امر به رعایت حکمت می‌فرمایند. می‌دانیم که حضرت بهاءالله و حضرت عبدالبهاء در زمان خود حکمت را رعایت می‌کرده‌اند از جمله اعیاد اسلامی را عید می‌گرفته‌اند و ماه رمضان را صائم بودند. جمال مبارک در بسیاری از الواح خطاب به محمّد مصطفی به رعایت حکمت تأکید می‌فرمایند. از جمله در یکی از الواح این توجّه را سه بار تکرار می‌فرمایند: «نوصیک بالحکمة ثمّ نوصیک بالحکمة ثمّ نوصیک بالحکمة

در لوح دیگری رعایت حکمت را تشبیه به دو بال یک پرنده می‌نمایند (ص ۲۱۲). در بسیاری از الواح مرتّباً از محمّد مصطفی می‌خواهند که حکمت را رعایت کند (صص ۱۶۸، ۱۸۷، ۱۹۴، ۱۹۵، ۱۹۷، الخ). این تأکیدات جمال مبارک شاید به خاطر طبع سرکش و پرجوش و خروش محمّد مصطفی بوده است که به هیچ وجه از تبلیغ آشکار و علنی امر مبارک ابا نداشتند. در یکی از الواح در این مورد می‌فرمایند: «و نأمرک فی کلّ الأحوال بالحکمة. علیک بما نطق به صاحب المعراج روح ما سواه فداه استر ذهابک و ذهبک و مذهبک. ان استر اللّئالئ کلّها عن کلّ الأبصار من الأخیار و الأشرار لأنّ النّاس لا ینالون بسرّ الکلمات و لا یعرفون المقصود منها یأخذون المتشابهات و یحکمون علی المحکمات» (ص ۲۲۹). (ترجمهٔ مضمون: به تو امر می‌کنم در همهٔ احوال مراعات حکمت را بکن و التزام کن به آنچه که صاحب معراج گفت: رفت و آمد و طلا و مذهب خود را پنهان کن. جواهرات را از چشم مردم خوب و

۲۰۰

بد پنهان کن چون آنها به سرّ کلمات واقف نیستند و مقصود را نمی‌دانند آنها متشابهات را می‌گیرند و محکمات را ردّ می‌کنند.)

اشارات دیگر حاکی از رعایت حکمت در الواح متعدّد وجود دارد و در آن ایّام مطلبی معمول بوده است.[۱۹] از جمله در لوح دیگری می‌فرمایند: «یا محمّد مصطفی، انّا لو نذکر الحقّ نخاف الفساد و لو نستر نخاف الاضلال استر و کن من السّاترین» (ص ۱۰۴). (ترجمهٔ مضمون: ای محمّد مصطفی، اگر ذکر حقّ بکنیم ترس از فساد داریم و اگر ستر کنیم از گمراه شدن مردم ترس داریم پس ستر کن و از سترکنندگان باش.) و نیز می‌فرمایند: «آنچه امر حال در ستر باشد خاصّه در آن ارض احسن است» (ص ۱۴۰).

is compared to the two wings of a (*taqiyya*) In other tablets, the observance of wisdom bird (p. 212). In many of the tablets, Bahá'u'lláh repeatedly advises Muhammad Mustafa to practice wisdom. This emphasis from the Blessed Beauty (Bahá'u'lláh) was perhaps due to the rebellious and passionate nature of Muhammad Mustafa, who never hesitated to openly and publicly promote the Bahá'í Cause. In one of the tablets, He says in this :regard

We command you in all circumstances to practice wisdom. Follow what the one who" :ascended to the heavens (Prophet Muhammad, may all souls be his sacrifice) has spoken ,Conceal your travels, your gold, and your beliefs. Conceal all pearls from every eye

whether of the virtuous or the wicked, because people do not grasp the mystery of the words, nor do they understand their intended meaning. They take what is ambiguous and ".judge it against what is clear

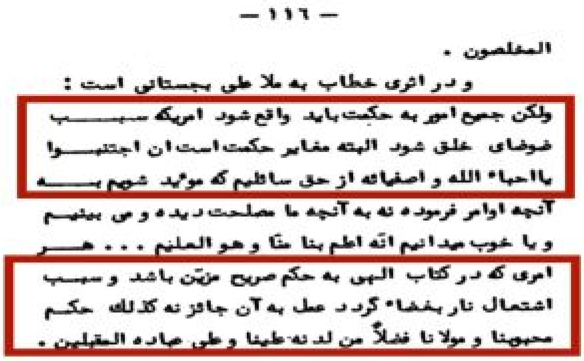
,Other references to practicing wisdom are found in numerous tablets, and in those times :this was a common practice. For instance, in another tablet, He says
,O Muhammad Mustafa, if we mention the truth, we fear corruption; and if we conceal it" ".we fear leading people astray. Therefore, conceal, and be among those who conceal
:He also states
".Whatever pertains to the Cause, if it is concealed, particularly in that land, it is better"

:Key Points Derived from this Passage

.1 :Synonymy of Wisdom and Dissimulation (Taqiyya)
,We command you in all circumstances to practice wisdom… Conceal your travels" ".your gold, and your beliefs
.2 :Command to Practice Taqiyya
O Muhammad Mustafa, if we mention the truth, we fear corruption; and if we" conceal it, we fear leading people astray. Therefore, conceal, and be among those ".who conceal
.3 :Specific Command to Practice Taqiyya in Baghdad
Whatever pertains to the Cause, if it is concealed, particularly in that land, it is" ".better

The fourth document

,Order and creation, volume 3, page 116 ;In a tablet addressed to Mulla Ali Bejestani .practicing taqiyya is emphasized



— ۱۱۶ —

المخلصون .

و در اثری خطاب به ملا علی بجستانی است :

ولکن جمیع امور به حکمت باید واقع شود امریکه سبب
غوغای خلق شود البته مغایر حکمت است ان اجتنبوا
یا احباء الله و اصفیائه از حق سائلیم که مؤید شویم به
آنچه اوامر فرموده نه به آنچه ما مصلحت دیده و می بینیم
و یا خوب میدانیم انّه اعلم بنا منّا و هو العلیم ... هر
امری که در کتاب الهی به حکم صریح مزیّن باشد و سبب
اشتعال نار بغضاء گردد عمل به آن جائز نه کذلک حکم
محبوبنا و مولانا فضلاً من لدنه علینا و علی عباده المقبلین .

.Here is the translation of the above tablet

But all matters must be conducted with wisdom. Anything that causes turmoil among the people is certainly contrary to wisdom. O friends of God, avoid this. We ask God to help us follow what He has commanded, not what we see as beneficial or appropriate… Any matter that is clearly decreed in the divine book but causes the fire of enmity to ignite should not be carried out. Thus, our beloved Lord has decreed, as a favor from Him upon .us and His devoted servants

As is clearly evident, Bahá'u'lláh explicitly states that any matter that leads to chaos and hostility towards the Bahá'ís, even if it is one of God's explicit commandments, should ,not be acted upon, as doing so would go against wisdom and is not permissible!Here .wisdom is again equated with concealment and discretion

The fifth document

,Order and Creation, volume 3 The following tablet was addressed to Zain al-Maqrabinin *.page 116*

و در لوحی خطاب به زین المقربین است :
ولیکن نظر به حکمتی که در الواح الله نازل شده بعضی
احکام که الیوم سبب ضوضای ناس و علت احتجاب خلق

متحیرًا . حضرت صادق بمعلی بن خنیس یا معلی اکتم
امرنا ولا تذعه فانّه من کَتَمَ امرنا ولایذیعه اعزّه الله فی
الدنیا وجعل نورًابین عینیه یقوده الی الجنّة یا معلیّ انّ
التقیةَ دینی و دین آبائی ولا دینَ لمن لا تقیّةَ له الی ان
قال و المذیعُ لامرنا کالجاحد لهُ امرنا مستور منقطع
المیثاق فمن هتک علینا اذلّه الله .

— ۱۱۷ —

است اگر ترک شود لابأس و اما اعمالی که سبب اعراض
و اشتهار نیست مثل اذکار و ادای حقوق و امثال آن
البته کل باید به آن عامل شوند .

Here is the translation of the tablet:

And in a tablet addressed to Zayn al-Muqarrabīn, He says: 'But in light of the wisdom that has been revealed in the tablets of God, some rulings that today cause unrest among the people and are the reason for the veil over them are perplexing. Imam Sadiq said to Mu'alla ibn Khunays or Mu'alla:Conceal our matter and do not disclose it, for whoever conceals our matter and does not reveal it, God will honor him in this world and place a light before his eyes guiding him to paradise. O Mu'alla, Taqiyya (dissimulation) is my religion and the religion of my ancestors; there is no religion for one who does not practice Taqiyya. Then He said, *Whoeverpublicly discloses our matter is like someone who denies it. Our matter is hidden, and the covenant with us is severed. Whoever exposes us will be humiliated by God'.*

Here again, it is emphasized that acting on commandments that cause turmoil and trouble for the Bahá'ís, and lead to the people turning away from them, is contrary to wisdom and has been prohibited!

The sixth document

In Order and Creation, volume 3 page 118, Bahaullah reminds his followers of practicing taqiyya.

وقوله الحق :

هوالله تعالی شأنه العظمة والاقتدار

یامهدی علیک سلام الله ورحمته ایّام مبارک رمضان است
روزها صائمیم وشبها قائمیم وناطق بعضی از مدعیان
محبت دراطراف از عمل و حکمت هردو محروم اند ولکن
الله هو الستّارالخبیر مکرر این کلمه علیا ذکرشد لاتصدقوا
من کل قائل ولا تطمئنوا من کل وارد این مظلوم از حق
میطلبد کل را موید فرماید بر عمل به آنچه امر فرموده انّه
هوالمویّد المقتدرالقدیر.

:Here is the translation of the tablet

O Mahdi, may God's peace and mercy be upon you. These are the blessed days of .Ramadan. During the days, we are fasting, and at night we are standing and speaking Some who claim to love us are deprived of both action and wisdom. But God is the most ".concealing, the all-knowing. This supreme word has been repeatedly mentioned

:In this tablet, it is also clear that

1. Like Muslims, He .(dissimulation) *taqiyya* Firstly, Bahá'u'lláh Himself practiced would fast and, away from the eyes of enemies, engage in promoting His message at !night
2. Secondly, Bahá'ís who outwardly claim to love Bahá'u'lláh but do not act with wisdom are merely claimants of love, not true lovers. This highlights the importance !(*taqiyya*) of observing wisdom
3. !Thirdly, God has concealed the actions of these claimants and protects them
4. itself "*Do not believe every speaker and do not trust every newcomer*" The phrase and concealment and how important it *taqiyya*indicates the extent of Bahá'u'lláh's !was to Him

Taqiyya **Section Two: Abdu'l-Bahá's Instruction on**

The first document

,*in Makátíb, Volume 3, page 325* In a tablet addressed to Sheikh Farajullah Kurdi, found !*taqiyya* Abdu’l-Bahá instructs him to practice‘



﴿ مصر ﴾
(جناب شيخ فرج الله قريب كردي عليه التحية والثناء)
هو الله
أيها الحبيب . قد وصلت نميقتكم البديعة الجديدة ومضمونها ما
يشرح الصدور . وبلغ أشواق المتكاثرة الى غرة جبين الفضائل
وسراج محفل الافاضل الشيخ الخادم (حضرة الشيخ محمد بخيت)
نسأل الله أن يجعله آية الهدى بين الورى ويهدي به القوم الى
المحجة السمحة البيضاء وحقيقة الشريعة الغراء . ويوحد به كلمة
القوم ويتقدم من القوم وهو قائدهم الى سبيل الفلاح والنجاح
ويسقيهم شربة المحبة وأخلاق محمدية . ويورثهم العزة الابدية .
وأما سريان الحقيقة في عروق العقلاء الاذكياء الفضلاء
المستعدين لكشف الحقيقة الساطعة فسبب سرورنا . ولكن
عليكم بالحكمة التامة لان الناس في سبات عظيم وحجاب غليظ
لا يتحملون التقرب الى الله والتشبث بالعروة الوثقى التي لا انفصام لها
بل يتحرون وسائط شتى للنجاح بعقولهم الضعيفة . ولا يعلمون
ان هذه أسباب طفيفة لا تسمن ولا تغني من الحق شيئاً . بناء
على ذلك عليكم بالتقية . وبلغ تحية نوراء من قبلي الى الشيخ
الجليل . جناب محمد مهدي . والى الشيخ حبيب الفؤاد حضرة

:The translation of this section of the tablet is as follows

The flow of truth in the veins of intelligent and wise people, who have the capacity to“ uncover the truth, brings us satisfaction. But you must observe wisdom in all aspects because people are in a deep sleep and under a thick veil… Therefore, it is obligatory ”!upon you to practice taqiyya

.*taqiyya* As can be seen, ‘Abdu’l-Bahá, like Bahá’u’lláh, equates wisdom with

The second document

Makátíb ‘Abdu’l-Bahá, Volume In another tablet addressed to Farajullah Kurdi, found in :Abdu’l-Bahá says‘ ,*page 326 ,3*



هو الله

ای شیخ محترم • در السن و افواه ناس مفتریاتی چند انتشار
یافته که ضر بامر دارد • لهذا باید من ملاقات با بعضی نفوس

(۳۳۷)

مهمه نمایم و این افکار را زائل نمایم • و بالعکس هر کس ملاقات
نمود منقلب گردید • اگر نفسی از احبا زبان بتبلیغ گشاید
و بنفسی حرفی ولو بمدافعه زند مردم بکلی فرار نمایند و نزدیک
نیایند • لهذا جمال مبارک تبلیغ را در این دیار حرام فرموده اند
مقصود اینست که احبا باید که ایامی چند بکلی سکوت نمایند
و اگر کسی سؤال نماید بکلی اظهار بیخبری کنند که همهمه و دمدمه
قدری ساکن شود و من بتوانم که بعصر آیم و با بعضی از نفوس
مهمه ملاقات کنم • زیرا حال حکمت اقتضاء چنین مینماید •
لهذا جمیع احبا را بکلی از تکلم از این امر البته حال منع فرمائید
و علیکم التحیة و الفضل و الاحسان من الرب المنان •
الحمد لله همیشه موفق بخدمت بوده و هستی • جناب
شیخ محی الدین و اخویشان و سائر احبا را
تحیت مشتاقانه برسان • بهایت

:In this tablet, too, ‘Abdu’l-Bahá equates wisdom with concealment and denial

The intention is that the friends must remain completely silent for a few days, and if“ anyone asks, they should express total ignorance… because at this time, wisdom demands this. Therefore, instruct all the friends to absolutely refrain from speaking ”.about this matter at this time

Section Three: Shoghi banns Taqiyya

within the “Treasury of (*taqiyya*) In the section on the prohibition of dissimulation .is included *taqiyya* Limits and Laws,” a letter from Shoghi Effendi forbidding

Chapter Seventy-Two: Prohibition Against Taqiyya (Dissimulation) and Concealing Beliefs

His Holiness, the Guardian of the Cause of God, may His Majesty be glorified, says in His most exalted words: (Extract from the Holy Tablet dated November 9, 1927)

‚Some time ago, a telegram was sent from the Holy Land to that radiant assembly“ emphasizing that regarding the civil records and the registration of religion and faith of the divine friends in all areas of that land, if they are compelled or obligated to state and record their religion, they should certainly not conceal it. They should not resort to pretension or hypocrisy. They should express their belief with full courage and clarity and should not fear or worry about the consequences and outcomes of stating the truth ”.and revealing what is in their hearts

Do not conceal your belief and avoid taqiyya (dissimulation). Come out“ **:He also says** ***from behind the veil of secrecy and step into the arena of service. Do not be anxious or fearful, and rise to the challenge with a willingness to sacrifice. Sacrifice anything for this primary goal, and for this noble Cause, give up any position or rank, and place personal interests and considerations aside for the sake of the general interests of the Cause. Wisdom and taqiyya in past times were the means of safeguarding and protecting the oppressed of that land and were the only means of preserving the religion of the Lord of the Universe. However, in these days, since the enemies of the Cause of God and the adversaries of the heavenly Faith have removed the veil of concealment from the face of the truths of the Cause, and they have fully revealed and publicized the essential beliefs of the people of Bahá, and they have confirmed the independence of the religion of Bahá'u'lláh, and through this, the Great ‚Announcement has become known and famous throughout the regions of the world taqiyya and concealing belief have become a cause of insult and disgrace, and in the ”.eyes of the wise, they are unnecessary and harmful***

these writings are addressed to a community that not only did not ‚it is evident As reprehensible but practiced it quite naturally (according to the *taqiyya* consider command of Bahá'u'lláh and `Abdu'l-Bahá). If it were otherwise, the issuance of .such a decree would have had no meaning or purpose

Especially noteworthy is the end of the second decree, where Shoghi Effendi, with *I urge you, O beloved friends… I ask you, dear ones of God, to make every*“ the phrase *”…effort to carry out this most difficult and dangerous task and remain steadfast in it*

and to commit themselves *taqiyya* urges the Bahá'ís to abandon the old tradition of !to this most difficult and dangerous endeavor

However, this request was not fully carried out, neither during Shoghi Effendi's time nor after his passing. In situations where it was deemed in the interest of the Bahá'í was still practiced, and it continues to be *taqiyya* administration, the tradition of .practiced today—a topic that requires further discussion

As mentioned at the beginning of the article, the Bahá'í cult and its propagandists have attempted to distort history by presenting the Bahá'ís as always free from They support this claim by referencing the Bábí and Bahá'í martyrs, who *.taqiyya* courageously stepped onto the battlefield and achieved union with the Beloved. In ,as something specific to Shi'as, defining it as deceit *taqiyya* contrast, they portray .trickery, and hypocrisy

Shi'as have given *,taqiyya* However, if martyrdom is evidence of the absence of !thousands of martyrs throughout history

The ignorance, fanaticism, and blind religious hatred in individuals like Nader :Saeedi are so extreme that they write

In short, if the Bahá'í Faith were a political conspiracy for espionage in favor of*" *foreigners, then Bahá'u'lláh, `Abdu'l-Bahá, Shoghi Effendi, and the Bahá'í Universal House of Justice would have always emphasized to the Bahá'ís that their religious duty was to practice taqiyya like the Shi'as, and they would have regarded the disclosure of their beliefs as a great sin. They would have also prevented any form of written Anti-Bahá'í Sentiment and* ,Nader Saeedi)*"…documentation identifying the Bahá'ís* (*the Accusation of Bahá'í Espionage

-In reality, however, the truth is something else. As stated, Bahá'u'lláh and `Abdu'l ,themselves and instructed their followers to do so *taqiyya* Bahá both practiced !thereby unwittingly associating them with lying, hypocrisy, and espionage